FATHER ISAAC JOGUES, S.J.

NOVUM BELGIUM:

AN

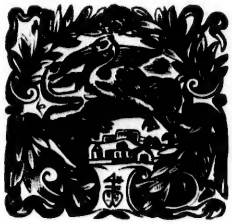
Account of New Netherland

IN 1643-4.

BY REV. FATHER ISAAC JOGUES,

of the Society of Jesus.

With a Facsimile of his Original Manuscript his Portrait a Map and Notes by JOHN GILMARY SHEA.



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PREFACE.

FROM my veneration for the writer, no leſs than from the intereſt attached to this brief ſketch of New Netherland, the only account by a foreigner that we have, I have printed it privately in this form. I here give a facſimile of the manuſcript, the text itſelf and a tranſlation, notes and memoir, illuſtrating it further by the map of De Laet to which he alludes, by a portrait of Father Jogues, from the original in his family, and by a view of New Amſterdam after the erection of the Church in the fort.

105214

J. Watts de Peyster:

LL.D.

MASTER OF ARTS, Columbia College, City of New York, 1872.
ROSE HILL, IN THE TOWNSHIP OF RED HOOK, NEAR TIVOLI P. O., DUCHESS CO., N. Y.

1st January, 1873.

JUDGE ADVOCATE, with the rank MAJOR, 1845.
COLONEL N. Y. S. U., 1846, assigned for "*Meritorious Conduct*," 1849.
BRIGADIER GENERAL for "*Important Service*," (first appointment in N. Y. State—to that rank, hitherto elective,) 1851, M. P. S. N. Y.
ADJUTANT GENERAL, S. N. Y., 1855.
BREVET MAJOR GENERAL, S. N. Y., for "*Meritorious Service*,"
[first and only general officer receiving such an honor (the highest) from S. N. Y. — the only officer thus brevetted (Major Generals in the United States.]
by "*Special Act*," or "*Concurrent Resolution*, *New York State Legislature*, April, 1866.

LAWS OF NEW YORK, Vol. 2, 89th Session, 1866, Page 2142.
Concurrent Resolution regarding the Governor to confer upon Brigadier General J. WATTS DE PEYSTER [de Peyster] the brevet rank of Major [General] *in the National Guard of New York.*

RESOLVED, (if the Senate concur,) That, it being a grateful duty to acknowledge in a suitable manner the services of a distinguished citizen of this State, rendered to the National Guard and to the United States prior to and during the Rebellion, the Governor be and he is hereby authorized and requested to confer upon Brigadier General J. WATTS DE PEYSTER [de Peyster] the *brevet rank of Major-General* in the National Guard of New York, for meritorious services, which mark of honor shall be stated in the Commission conferred.

STATE OF NEW YORK, in *Assembly*, April 9th, 1866.
The foregoing resolution was duly passed. *By order of the Assembly*,
J. B. CUSHMAN, Clerk.

STATE OF NEW YORK, in *Senate*, April 30th, 1866.
The foregoing Resolution was duly passed. *By order of the Senate*,
JAS. TRUMBULL*, Clerk.

* So in original.

MILITARY AGENT, S. N. Y., (in Europe,) 1851-'53.
HONORARY MEMBER of the MILITARY ORDER of the LOYAL LEGION of the United States.
FIRST HONORARY MEMBER Third Army of the Potomac Corps Union.
MEMBER—10th June, 1872, DIRECTOR of the GETTYSBURG BATTLEFIELD MEMORIAL ASSOCIATION.

MEMBER of the NETHERLANDISH LITERARY ASSOCIATION
[*Maatschappij der Nederlandsche Letterkunde*]
at *Leyden*, Holland.

RECIPIENT, 1856, of *Three Silver Medals* from H. R. H. OSCAR, King of Sweden and Norway &c., for a Military Biography of LEONARD TORSTENSON, Field Marshal, Generalissimo;
of a *Gold Medal*, in 1862, from WASHINGTON HUNT, Governor S. N. Y., for
"Efforts to Improve the Military System of New York," &c., &c.,
and Suggestions for a Paid Fire Department, with
Steam Fire Engines, &c., &c.;
of a *Gold* *Medal, in 1862, from the FIELD AND STAFF OFFICERS of his Command, 9th Brig., 3d Div., N. Y. S. Troops, "In Testimony of their Esteem and Appreciation of
"Efforts toward the Establishment of an Efficient Militia, &c., in 1850, of
a Magnificent Banner, Medal and Cutlery, voted at the Annual
Meeting of the Third Corps (Army of the Potomac)
Union, held at Boston, Mass., Thursday,
5th May, 1870, when
"*A Resolution* was adopted to present a *Gold Medal* of the value of $100 to Gen. J. WATTS DE PEYSTER, of New York, as a testimonial of the appreciation by the Corps of his *national services* in placing upon record the true history of its achievements, and in defending its commanders and their men from written abuse and misrepresentation;" &c.
and of several other Badges, Medals, etc., for services in connection with the military service of the State of New York.

HONORARY MEMBER of the NEW JERSEY and of the MINNESOTA HISTORICAL SOCIETIES, and of the PHILOSOPHICAL SOCIETY of PENNSYLVANIA COLLEGE, *Gettysburg*;
of the PHILOSOPHICAL SOCIETY, *Missionary Institute*, *Selin's Grove*,
and of the EUTHERIAN SOCIETY, *Muhlenberg College*, *Allentown*, *Pennsylvania*, and of the GAMMA LITERARY SOCIETY, and of the PHILOMATHEAN SOCIETY of *Nebraska College*, *Nebraska City*.

HONORARY MEMBER of the N. Y. BURNS CLUB,
[Burns was a member of the *Dumfries Volunteers*, of which Col. ARENT SCHUYLER DE PEYSTER, 8th, or King's Foot, B. A., was Colonel, to whom the "National Bard of Scotland" addressed, just before his death, in 1796, his "POEM ON LIFE."]
and LIFE MEMBER of the ST. N[illegible] SOCIETY of NEW YORK,
(of which city JOHANNES DE PEYSTER, *senr.*, *same in the New World*, was *Schepen*, 1658, *Alderman*, 1666, *Burgomaster*, 1675, *Deputy mayor*, 1677. *Mayoralty offered and refused*.)

MEMBER
of the NEW YORK, of the RHODE ISLAND (Newport) and of the PENNSYLVANIA HISTORICAL SOCIETIES, and of the MILITARY ASSOCIATION OF THE STATE OF NEW YORK.

LIFE MEMBER
of the HISTORICAL SOCIETY OF MICHIGAN,
and of the NUMISMATIC AND ARCHÆOLOGICAL SOCIETY OF NEW YORK.

CORRESPONDING MEMBER
of the STATE HISTORICAL SOCIETIES of MAINE, of VERMONT, of RHODE ISLAND, (Providence,) of CONNECTICUT and of WISCONSIN; of the LONG ISLAND and of the BUFFALO HISTORICAL SOCIETIES; of the NEW ENGLAND HISTORIC GENEALOGICAL SOCIETY, of the QUEBEC LITERARY AND HISTORICAL SOCIETY;
of the NUMISMATIC AND ANTIQUARIAN SOCIETY
of PHILADELPHIA, (Pennsylvania,)
etc., etc., etc.

Madame

Vostre humble fils et
obeissant serviteur en N.S.

Isaac Jogues

De Dieppe a 6 avril

SKETCH OF THE LIFE

OF

FATHER ISAAC JOGUES.

ISAAC Jogues was born at Orleans, in France, on the tenth of January, 1607, and his family ſtill enjoys the eſteem of his native city. As the Cathedral of that place is dedicated to the Holy Croſs, he in one of his writings not inaptly calls himſelf a citizen of the Holy Croſs, and after ſhowing himſelf a true follower of the Croſs, he died in that New World, which in ſome old maps bears the name of "Inſula Sancta Crucis." Educated in a Jeſuit college but lately opened in Orleans, his tender piety, his wonderful love of the Croſs, or, in leſs aſcetic language, of ſufferings, and a deſire of pouring out his blood in attempting to convert the heathen to the Faith, induced him, towards the cloſe of his ſtudies, to aſk to be enrolled among the members of the celebrated Society which had directed his education. Admitted to the Rouen novitiate in 1624, he was ſent, after the two years of ſeclusion and prayer which uſher in the religious life, to Paris to continue his literary ſtudies. In 1629, he began his career as a teacher, and for four years attracted univerſal admiration by his able ſcholarſhip and ability in the direction of youth. Monuments are extant to ſhow how eaſily he might have graſped at literary fame. He ſighed, however, for the miſſions; and it was with joy that he received a ſummons to repair to the Clermont College, at Paris, to prepare, by the ſtudy of divinity, for the order of prieſthood, which would enable him to ſet out for that field which he had ever ardently deſired.

In 1636, after four years' ſtudy, he was ordained prieſt, and ordered to prepare for immediate embarkation to Canada, to which, when all chance of the Ethiopian miſſion was cut off, his longings had been turned. After bidding farewell to his mother and family, he ſet ſail from Dieppe with Father Garnier and Father Chatelain, and after a ſtormy voyage reached Miſcou, a little iſland at the entrance of Chaleurs Bay, where the Jeſuits then had a miſſionary ſtation. Here he landed; but after a ſhort ſtay proceeded to Quebec, and arrived in the city on the 2d of July: his two companions had already ſtarted for the Huron miſſion—a long and painful voyage by the Ottawa river. He followed, embarking in his frail canoe at Three Rivers, on the 24th of Auguſt. "It would not be eaſy," ſays he, in a letter to his mother, "to detail all the miſeries of the voyage; but the love of God, who calls us to theſe miſſions, and our deſire of contributing ſomething to the converſion of theſe poor ſavages, renders this ſo ſweet, that we would not exchange theſe pains for all the joys of earth. Our food on the way is a little Indian corn, pounded between two ſtones, and boiled in water without any ſeaſoning; our bed the earth, or the frightful rocks, lining the great river, which rolled by us in the clear moonlight, for we always ſlept in the open air. The poſture to be taken in the canoe is extremely inconvenient; you cannot ſtretch out your legs, ſo little and cramped is it: ſcarcely do you venture to move, for fear of capſizing all into the river. I was forced to keep perfect ſilence, being able neither to underſtand nor make myſelf underſtood by my Indians. Another ſource of pain and hardſhip is, that in this voyage we meet ſixty or eighty cataracts, or waterfalls, which deſcend ſo precipitouſly, and from ſuch a height, that the canoes are often ingulfed by approaching too near them. We indeed were not expoſed to this, as we went againſt the current; but we were not the leſs obliged to land very frequently, and make through the neighboring rocks and wood a *detour* of a league or more, loaded with our baggage, and with even our canoe. As for me, I not only carried my little bundle, but I alſo helped our Indians and relieved them as much as I could, till at laſt a boy ſome ten or twelve years old, belonging to our party, fell ſick, then I was forced to carry him on my ſhoulders in the marches occaſioned by the falls, of which I have ſpoken." This and the heavy

burdens which he afterwards had to bear broke him down, so that soon after his arrival at the mission of St. Joseph's, at Ihonatiria, he was prostrated by a dangerous malady. Destitute of every suitable remedy, of food, and even of care, as his fellow-missioners one by one, were prostrated around, he trusted to Providence alone, and soon recovered. He was immediately initiated into a missionary life by Father Brebeuf, and spent the winter in hurrying from town to town to visit the victims of a pestilence then raging throughout the country. Like all the missionaries, he had to contest every inch of ground with the medicine men, who saw in the new apostles the destroyers of their influence. The study of the language engaged his leisure hours; and when the violence of the epidemic abated, he daily visited a number of cabins to learn the practice, then returned to listen to the theory of the Huron language explained by its first master, Brebeuf. After passing unscathed through the terrible persecution and imminent danger to which the missionaries were exposed when the plague broke out anew a year later, and almost depeopled the land, Father Jogues, with the rest of the missionaries, removed to Teanaustayae, the second St. Joseph's (the first missionary station, Ihonatiria, having dwindled to a few cabins.) We find him next, with Garnier, carrying the Cross to the Petuns, who had imbibed such prejudice against them, that the town Ehwaa, unmindful of Indian hospitality, closed its doors against them in the depth of winter, and compelled the missionaries to depart from their ungrateful cabins. Never again had it a season of mercy; the next year it was a heap of ruins, destroyed by famine, pestilence and war.

On his return from this painful mission, Father Jogues was stationed at the permanent residence which, under the name of St. Mary's, had risen on the banks of the river Wye. As in old convents, a hospice stood hard by, where the wayfarer might enter in, and where neophytes came from the most distant villages to receive, away from the noise of their towns, full and particular instruction in the truths of Christianity. From this seminary issued many of the ablest and most fervent Catechists of the Huron Church. Father Jogues was not, however, to remain here long: the Jesuit, like the soldier, is ever liable to receive orders for a distant march. In the summer of 1641,

the neighboring nations had gathered in the Huron country to witness the games, the dances and the alternately joyful and lugubrious ceremonies of the Feast of the Dead. Among the rest, came the Pauoitigoueieuhak, from the rapid outlet of Lake Superior Charmed with the conduct of the missionaries, they invited them to their lodges, and Father Raymbault was chosen to visit them from his skill in Algonquin; Father Jogues was assigned to him as a companion, and they launched their bark in September on the Fresh-Water Sea; and, wandering amid its maze of isles, hallowed to the Indian's mind, in seventeen days reached the Sault de Gaston, which henceforth assumes in the mission annals the name we still give it—Sault St. Marie. Here, where the adventurous Nicolet had penetrated a few years before, Jogues and Raymbault planted a Cross turned to the South, where a great river was said to stretch away to a vast lake, passing by the villages of countless tribes. Two thousand Indians assembled round the Cross, and listened with attention to the words of truth; they earnestly pressed the missionaries to winter with them; but the Huron land reclaimed them, and they returned to their labors there.

While the missionaries were thus extending their spiritual conquests on every side, they were personally reduced to a state of most frightful poverty; their clothes were in shreds, their little stock of flour for hosts, was all but expended, for wine, they pressed the wild grape of the forest, but even then they had not chalices and vestments enough for the various missions. The want of the mere comforts of life had no weight with them, but now they needed what could not be foregone; and though the Iroquois, who had for some time back prevented all intercourse with Quebec, still waylaid the passage, a Father must be sent: the Superior stated to Jogues his wish that he should go; he had already asked of heaven an occasion of suffering; his prayer was heard; he bowed his head and departed.

Passing unscathed amid a thousand dangers, the missionary and his dusky escort, headed by a brave and gallant chief Ahatistari, but recently won to the gospel, reached Three Rivers in safety. A fortnight sufficed to settle the affairs of the Indian, and their missionary, and on the second day of Aug., 1642, two days after the feast of St. Ignatius, the founder of his order, which he celebrated with his brethren, Father

Jogues again ſet out. On the ſecond day a trail was diſcovered on the ſhore, but Ahatſiſtari relying on the ſtrength of the party and his own bravery, which the Iroquois had recognized in many a fight, preſſed on. But they had not advanced a mile when, as they paddled on near to the ſhore to avoid the current, a volley ſuddenly poured upon them from the reeds and tall graſs, where part of the Mohawks lay, the reſt being on the other ſide of the river. The Hurons at once ran aſhore and nearly all fled. Twelve or fourteen alone, the French of the party and a few Indians ſtood their ground againſt thirty Mohawks till the other party of the enemy were ſeen, then all fled. Goupil was taken, Jogues ſurrendered himſelf, Couture, a brave young man, was overtaken, Ahatſiſtari came back to endure the captivity of the miſſionary, whoſe fortunes he had promiſed to ſhare.

When the Mohawks had all returned from the purſuit of the fugitives, they fell upon Couture, who had killed a brave, and wreaked every cruelty on him. The miſſionary ran up to conſole him, when he and Goupil, a young man who had devoted himſelf to the ſervice of the miſſions, paſſed through the ſame ordeal. Beaten with clubs and thongs, their nails torn out, their fingers gnawed and maſhed, they were at laſt left bleeding ſenſeleſs maſſes. Their captors divided the booty and killing an old Huron who refuſed to go, they croſſed the river and ſet out for the Mohawk Caſtles. The ſufferings of a priſoner hurried away by an Indian war party can ſcarcely be exaggerated, blows were not ſpared, food almoſt denied, forced to paddle whenever they went by water, loaded by packages as they marched, tied down at night to the ground, with wounds uncared for, feet torn by rocks and briars. Yet this was not all. As they went up Lake Champlain they met a party on the war path, who ſought to enſure ſucceſs by cruelty. A ſcaffold was raiſed and the priſoners forced to run the gauntlet. Jogues fell ſenſeleſs beneath the ſhower of blows, and was borne to the ſcaffold to ſuffer new cruelties.

After two weeks of ſuch miſery they reached the firſt Mohawk Caſtle, then called Oſſernenon, lying beyond Caughnawaga creek. Before croſſing the river a party again fell upon them, and they croſſed to run the gauntlet through the village to the ſcaffold erected for the

purpofe of torture. Here they were beaten, cut, mutilated, Jogues and Goupil each having a thumb hacked off.

Led the next day to another village, Andagoron, they again ran the gauntlet, and were tortured at night by the children who threw live coals on them as they were tied down. The third village, Teonontogen alfo defired to fee the French prifoners, and they were led in triumph to that Caftle. Here the miffionary found other Huron captives on the fcaffold, and alive to his miffionary duties prepared and baptized the catechumens whom he found. All of his own party whom he had been inftructing from their native country, he had already brought within the pale of the Church, fince his capture. Baptizing the old man on the fhore of the St. Lawrence, others as they crofled a rivulet or fwam a larger ftream, he here looked in vain for the neceffary element when a Mohawk threw him a ftalk of maize, the rain drops on which he carefully gathered to adminifter the facrament.

In the village befide the ufual tortures Father Jogues was tightly bound by the arms and hung up between two posts.

Returning to Andagoron they were to receive the final decifion of the fachems. All prepared to die, but the voice of the Agoyanders condemned to the ftake only Ahatfiftari and two others, one of whom was put to death in each town.

Sinking now under their hardfhips Jogues and his companion Goupil almoft died, but nature finally rallied and they recovered to meet new threats of death. When the war party, who had maltreated them, was foiled, they fought to atone for their difappointment in the blood of the French prifoners.

The Dutch at Albany heard of the white captives, and Arendt Van Curler with noble generofity proceeded early in September to the Caftles of the Mohawks to endeavor to ranfom them. Prefents, promifes, offers, all failed, and he departed without having accomplifhed his benevolent intention. Jogues was foon to be deprived of the companionfhip of his fellow prifoner Goupil, who was killed by his fide by an Indian through a fuperftitious motive. The miffionary fought to inter his body, but they defeated his pious defign.

His whole time was now fpent in prayer, meditation or reading the

"Epiſtle to the Hebrews with a Commentary," the only book that had fallen into his hands.

In October he was taken to the hunting grounds, and having begun to ſpeak the language offended the Indians by refuſing to join in the worſhip of Aireſkoi, and by explaining to them the truths of Chriſtianity. Driven out of their lodge, he ſpent his time kneeling in prayer before a tree on which he carved a croſs, or reading, the golden book "The Following of Chriſt," having been added to his treaſures.

On returning to the village his treatment was ſlightly improved; ſome clothing was ſent him by a native of Lorraine, at Albany, and an Indian woman adopted him as her ſon. The moment that he obtained the ſlighteſt liberty he was again a miſſionary, viſiting and comforting the captive Chriſtian Indians, confeſſing and baptizing. He could not indeed collect them for worſhip, and in his mutilated ſtate, without veſtments or altar veſſels, could not celebrate maſs.

Yet his life was not one of peace. The death of Goupil might at any moment be his own, and the lengthened abſence of a war party would require a victim to appeaſe the manes of a brave mourned as loſt.

As their ſlave he was taken to a fiſhing ground apparently on Saratoga Lake, and ſoon after, obtaining writing materials, endeavored to communicate with his countrymen. But through fear or policy the Indian runners never put his firſt letters in hand. The fourth only, dated on the laſt day of June, 1643, and addreſſed in Latin, French and Huron, to M. de Champflour, Governor of Three Rivers, reached its deſtination. It was a timely warning of danger.

A month later a party ſet out to trade at Fort Orange, now Albany, and then go ſome twenty or twenty-five miles down the Hudſon to fiſh. They took the captive miſſionary with them. While they were bartering their furs, Father Jogues was enabled, by the kindneſs of the Dutch, to write a long and elegant Latin account of his captivity in a letter to his Superior. Proceeding then to the fiſhing ground, he reſumed his laborious life, till hearing that Huron priſoners had been brought in and burned, he aſked leave to return to the village, anxious to give his ſervices to the dying victims of ſavage barbarity.

On reaching Albany he learned that the Mohawks were thirſting for his blood, and only awaited his return to put him to death with every torture. The Dutch commander Van Curler urged him to eſcape, and offered him a paſſage in a veſſel lying in the river, and bound to the coaſt of France, after touching at Virginia. Jogues at firſt ſhrunk from involving them in difficulties with the Indians, and this being overcome, to the aſtoniſhment of all, aſked a night to reflect on it. Spending the night in prayer he deliberated on the courſe to purſue, and having convinced himſelf that he was not abandoning the poſt of duty, announced in the morning his intention to eſcape. When the next night came he lay down with a party of Indians in a barn, and while examining the route for flight was badly bitten by a dog, and the ſuſpicion of the Indians aroused; but towards day he managed to get out and reach a boat left for his uſe. It was however far from the water, and he almoſt failed in launching it. At laſt, however, he got it afloat, and reached the veſſel, where he was at once put in the hold. His eſcape ſeemed now certain, but the Indians were ſo enraged and violent in their threats that he was by night brought on ſhore, to be given up, if nothing elſe could be done. The Mohawks were not eaſily appeaſed, and it was not till the middle of September that they conſented to receive preſents.

Then he was ſent down to New Amſterdam where Governor Kieft received him moſt kindly, clothed him and dreſſed his wounds. His ſtay enabled him to draw up the account here given of the ſtate of the Dutch colony.

The ſequel of his career after his captivity can be ſhortly told. He left New York in a ſmall bark on the 5th of November, and after much hardſhip, put into Falmouth, in England, having almoſt fallen into the hands of a Parliament cruiſer. Here their bark was entered by robbers, and F. Jogues ſtripped of his hat and coat. Having ſeen a French collier, he went up to him, and though at firſt taken for a beggar, made known his real character, and obtained paſſage to the French coaſt, which he reached, between Breſt and St. Pol de Leon on Chriſtmas Day, early enough to ſatiſfy his devotion by receiving communion, of which he had ſo long been deprived.

A good merchant took him to Rennes: unknown, he preſented

himſelf at the college of his order as one who brought news from Canada. The Rector, who was preparing to ſay Maſs, hurried to ſee the ſtranger as ſoon as he heard the word Canada. Almoſt his firſt queſtion was as to Father Jogues. "Do you know him?" "I know him well," ſaid the other. "We have heard of his capture by the Iroquois, and his horrible ſufferings. What has become of him? Is he ſtill alive?" "He is alive," ſaid F. Jogues; "he is free, he is now ſpeaking to you!"—and he caſt himſelf at the feet of his aſtoniſhed Superior to aſk his bleſſing.

Once known, honours met him on every ſide; objects belonging to him were eagerly ſought as relics; the Queen Regent even requeſted that he ſhould come to Paris, that ſhe might ſee ſo illuſtrious a ſufferer. All this was painful to him, and it was not till three times ſummoned that he proceeded to the capital. He longed to return to Canada; but one thing prevented his departure. The mangled hands which had been reverently kiſſed by the Queen and Court of France, were an obſtacle to his celebrating the Holy Sacrifice of the Altar. A diſpenſation was needed. The Pope exclaimed, as he granted it, "Indignum eſſe Chriſti martyrem Chriſti non bibere ſanguinem."

Nothing now detained the miſſionary in France; and early in the ſpring of 1644 he was again in Canada. The colony was on the brink of ruin; but the Governor fortunately brought the Mohawks to offer peace. A treaty was concluded at Three Rivers on the 12th of July, 1645. Father Jogues, though ſtationed at Montreal, was preſent, and an anxious obſerver of the ſtate of feeling. The treaty was at laſt confirmed on the Mohawk, and again renewed on the St. Lawrence, with a requeſt for a miſſionary.

Conſcious that he would be ſelected, Father Jogues announced to his friends his perilous miſſion—*Ibo et non redibo*; and in April, 1646, readily accepted it when offered by his Superior.

Though a miſſion was reſolved upon, it was thought better that he ſhould go firſt as ambaſſador, and was accordingly ſent with Mr. Bourdon, an officer in the employ of the colony. Of his embaſſy, the miſſionary drew up a full account, which was in exiſtence till 1800, when it was, with other papers belonging to the Canada

Jesuits, seized by the British Government. It has now disappeared. The "Relation," which doubtless followed it, says that they left Three Rivers on the 16th of May, 1646, with four Mohawks and two Algonquins. Ascending the Sorel, they traversed Lake Champlain, and on the 29th of May reached the beautiful lake below it. Its Iroquois name was Andiatarocte: for Europeans it was without a name, but as it was the eve of Corpus Christi, the festival instituted by the Church to honor Christ's presence in the Holy Sacrament, the missionary gave it the name, which it bore for more than a century—Lac Saint Sacrement.

Continuing their march, they came to Ossaragué, a fishing station on the Maurice, or Upper Hudson, which they descended to Fort Orange. When the missionary had here repaid his debt of gratitude to his generous benefactors, the embassy proceeded to the Mohawk. The first castle was reached on the 7th of June, its name had been changed from Ossernenon to Oneougoure. Here Jogues was welcomed as a friend: a council of Sachems was soon convened, and he delivered the presents of the Governor, and in a discourse, still preserved, urged them to thoughts of peace. He was heard with attention, and responded to in a similar strain. According to Indian custom, he presented a belt of wampum to the tribe into which he had been incorporated. The Wolf replied that Ondessonk should ever find among them his mat to rest upon, and a fire to warm him.

Another present was yet to be made. Jogues had remarked among the spectators some Onondaga braves, and to these also he made a present, to smooth the way for the French to their land of lakes. This was cheerfully accepted; and Jogues, no longer a temporal envoy, turned to his spiritual avocations. The captive Christians were soon visited and consoled, the sacraments of baptism or penance conferred on many; but he could not delay as long as his zeal desired. The Iroquois pressed his departure, and on the 16th he left their castles for the St. Lawrence. As he expected to return speedily, he left a box containing his little missionary furniture: they showed a disinclination to keep it, but as he opened it in their presence he thought their suspicions dispelled, and went his way.

On his arrival in Canada, joy, such as had not been known for

years, quickened every heart, for all had been ſo ſuſpicious of the Mohawks, that public prayers had been conſtantly offered for the miſſionary and his companion.

His immediate return to the Mohawk was now expected; but ſuddenly there came myſterious rumors, and the Superiors pauſed. Jogues muſt not go. But as the ſummer wore on all became quiet, and, yielding to his entreaty, the Superior permitted him to depart. In September, 1646, he left Three River for the laſt time with Lalande, a worthy ſucceſſor of Goupil, and ſome Hurons. As they advanced, they heard tidings which ſeemed poſitive as to the end of the peace: ſome Hurons left them, but Jogues went fearleſſly on. After the return of theſe, the French were left in the greateſt anxiety and uncertainty as to his fate. Months rolled by, and no tidings reached them: at laſt, almoſt at the ſame time, they heard from ſome Hurons, who had eſcaped from the Mohawk, an account of his death, and received letters from Governor Kieft which confirmed it.

The Indian account, as preſerved in the manuſcript of Father Buteux and Father De Quen, is, that when the miſſionary was within two day's march of the caſtles, that is, half way between Lake George and the Mohawk, he was met by a war party out againſt the French. The miſſionary and his companion were immediately ſeized, and in ſpite of his remonſtrances ſtripped and beaten: they then turned homeward, and Father Jogues was again led naked into Gandawagué, the place of his former captivity. Blows were mingled with threats of death on the morrow. "You ſhall not be burned," they cried; "you ſhall die beneath our hatchets, and your heads ſhall be fixed on our paliſades, to ſhow your brethren whom we take." In vain did he endeavor to expoſe the injuſtice of treating him as an enemy, when he came the meſſenger of peace: deaf to the voice of reaſon, and blinded by ſuperſtition, they began their butchery. Slicing off the fleſh from his arms and back, they cried, "Let us ſee whether this white fleſh is the fleſh of an Otkon." "I am but a man like yourſelves," replied the dauntleſs miſſionary, "though I fear not death, nor your tortures. You do wrong to kill me. I have come to your country to preſerve peace and ſtrengthen the land, and to ſhow you the way to heaven, and you treat me like a dog! Fear the chaſtiſement of Him who rules both the Indian and the French!"

In ſpite of their threats his fate was undecided. Of the three great families in each tribe, the Bear was clamorous for blood, while the Tortoiſe and his own, the Wolf, declared that he ſhould live. A council was called in the largeſt town: it was there decided that he ſhould be ſpared; but it was too late.

Towards evening, on the day after his arrival, ſome Indians of the Bear family came to invite him to ſupper; he roſe to follow, but ſcarce had he ſtooped to enter the lodge, when an Indian, concealed within, ſprang forward, and dealt him a terrible blow with his hatchet. Kiotſaeton, the deputy, who had concluded the peace, threw up his arm to avert the blow, but it cut through his arm, and ſank deep in the head of the miſſionary. His head was then cut off, and ſet on the paliſade. His companion ſhared his fate.

On the 5th of June, 164-, the day after the reception of the letters from the Dutch authorities, a ſolemn Maſs of the Dead was offered up at Quebec; but "we could not," ſays Ragueneau, "bring ourſelves to offer for him the prayers of the dead. We offered the adorable ſacrifice, but in thankſgiving for the favors which he had received from God. Laity and religious ſhare our ſentiments on this happy death, and more were found inclined to invoke his aid than to pray for his repoſe."

The Catholic clergy of our ſtate may well be proud of ſo illuſtrious a founder, for he was the firſt prieſt who entered or labored in the city and ſtate of New York.

His ſufferings and toils now find a place in every hiſtory of our country; but we muſt not conſider him as a mere explorer of the wilderneſs, borne up perhaps by religious enthuſiaſm. He was a man of deep and tender piety, of extraordinary candor and openneſs of ſoul, timid by nature, yet of tried courage and heroic firmneſs; a man who ſaw all in God, and in all reſigned himſelf to the directing hand of Providence. To make God known at the expenſe of perſonal ſuffering was his only thought. In a word, he was one of thoſe ſuperior men who riſe from time to time in the Church, ſo diſtinguiſhed from all around by an impreſs of ſanctity, by a preſtige of all Chriſtian virtue, as to make us look without aſtoniſhment on even miraculous powers in their hands.

La Nouvelle Hollande que les Hollandois appellent en Latin Novum Belgium ; en leur langue Nieuw Nederland c'est a dire Nouveaux pays-bas est située entre la Virginie et la Nouvelle Angleterre. L'entrée de la Riviere que quelques uns appellent la Riviere Nassau ou la grande Riviere du Nord pour la difference d'une autre qu'ils appellent du Zud, quelques cartes ce me semble que j'ay vû nouvellement, Riviere Mauritie est a 40 deg. 30 min. son canal est profond et capable des plus gros navires, qui montent à Manhattes Isle qui a 7 lieues de circuit ou est un fort qui devoit servir de commencement a une ville qui se devoit faire et que l'on devoit appeller Nouveau Amsterdam.

Ce fort qui est a la pointe de l'isle environ 5 ou 6 lieues de l'embouchure s'appelle le fort d'Amsterdam, il a 4 bastions reguliers munis de plusieurs pieces d'artillerie. Tous ces bastions et les courtines n'estoient en l'an 1643 que de terrasses qui la plupart etoient tout eboulées et par lesquelles on entroit dans le fort de tous les endroits, il n'y avoit point de fossez, il y avoit pour la garde d'un fort et d'un autre qu'il avoit fait plus loing contre les incursions des sauvages leurs ennemis 60 soldats, on commençoit a revêtir de pierre les portes et les bastions. Dans ce fort il y avoit un temple basty de pierres qui etoit assez capable

le logis du Gouverneur qu'ils appellent le Directeur Gnal bagdy de brique assez gentiment, les magazins et logements des soldats

Il peut bien y avoir en cette Isle de Manhate et aux environs 4 a cinq cens hommes de differentes sectes et nations, le Directeur Gnal me disoit qu'il y avoit de dix-huict sortes de langues. Ils sont repandus de ça et de la riviere en haut et en bas, selon que la beauté et commodité des lieux a invité un chacun a se placer, quelques artisans neantmoins qui travaillent de leur metier sont rangés soubs le bort, tous les autres etants exposez aux incursions des sauvages qui en l'an 1643 comme restois la avoient bien tué une quarantaine de Hollandois et brusle beaucoup de maisons et granges pleines de bled

La Riviere qui est fort droituriere et va reglement Nord et Sud est large pour le moins d'une lieue devant le Fort, Les navires sont a l'ancre en une baye qui fait l'autre costé de l'isle et elle peut estre defendue du Fort

Peu de temps devant que j'y arrivasse il y étoit venu 3 gros navires de 300 tonneaux pour charger du bled deux avoient eu leur charge, le 3e navire fut cette charge a cause que les sauvages avoient brusle une partie des grains ces navires etoient partis des Indes occidentales ou la Compagnie des West-indes entretient ordinaire dix-sept vaisseaux de guerre

Il n'y a donc

Montant le long de la Riviere jusques aux 43e degre vous trouvez la 2e habitaon a laquelle le flux et Reflux monte et ne passe pas plus avant; les navires de 100 et six vingts y peuvent aborder.

Il y a deux choses en cette habitation qui s'appelle Renselaerswich comme qui diroit l'habitaon de Renselaers qui est un riche marchand d'Amsterdam. Premierement un meschant petit fort nommé le Fort d'orenge bassy de pieux avec 4 ou 5 pieces de canon de Breteuil et autant de pierriers que la Compagnie des Westindes s'est reservé et quelle entretient, ce fort étoit autrefois dans une Isle que fait la Riviere, maintenant il est en terre ferme du coste des Hiroquois un peu au dessus de lad. Isle Secondement une Colonie qu'y a envoyé ce Renselaers qui en est le Patron. Cette colonie est composée d'environ cent personnes qui demeurent en 25 ou 30 maisons basties le long de la Riviere selon que chacun a trouvé la commodité. Dans la principale maison est logé celuy qui est de la part du Patron, le Ministre a la sienne a part dans laquelle se faict le Presche, Il y a aussy comme un Baillif qu'ils appellent Senechal qui a soin de la Justice, toutes leurs maisons ne sont que de planches, et sont couvertes de chaume. Il n'y encor point de massonnerie sinon dans les cheminées.

Les bois portans beaucoup de gros pins, ils font

de planches par le moyen de leurs moulins qu'ils ont a cet effect

Ilz ont trouvé quelques terres toutes prestes que les Sauvages auoient autrefois preparées ou ils sement du bled et de l'auoine p.r la bierre et p.r les chevaux qu'ils ont en grande quantité, Il y a peu de terres ppres pour estre labourées etans pressez des costes qui sont mauuaises terres cela les oblige de s'esloigner les uns des autres et tiennent deja deux ou 3 lieues de pays

La traitte est libre a tout le monde, ce qui faict que les Sauvages ont traitte choses a grand marché un chacun des Hollandois allant au dessus de son compagnon et se contentant pourueu qu'il puisse gagner quelque petite chose

Cette habitation n'est pas eloignée de plus de 20 lieues des Agnichronons, on y va ou par terre ou par eau la Riuiere sur laquelle ~~est~~ sont les Iroquois allant tomber en celle qui passe aux Hollandois, mais il y a beaucoup de basses rapides et un sault d'une petite demie lieue ou il faut porter le canot

Il y a plusieurs nations entre les deux habitations des Hollandois éloignées l'une de l'autre de 30 lieues d'Allemagne c'est a dire de 50 ou 60 lieues Françoises. Les Loups que les Iroquois appellent Agotsaganens sont les plus proche de l'habitation Renselaerswick ou du fort d'orange

Il y a deja quelques années que la guerre etant entre les Iroquois et les Loups les Hollandois se ~~[illegible]~~

Il n'y dexercice de Religion que de la Calviniste, et les ordres portent de n'admettre autre personne que Calvinistes, neantmoins cela ne se garde pas, y ayant dans cette habitation outre les Calvinistes, Catholiques Puritains d'Angleterre, Lutheriens, Anabaptistes qu'ils appellent ~~[illegible]~~ Ministres &c.

Quand quelqu'un vient de nouveau pour habiter le pays on le monte de chevaux vaches &c on luy donne des vivres, il rend tout cela quand il est accommodé et pour les terres au bout de dix ans il baille a la Compag.e des West indes la dixime des biens qu'il recueille

Ce pays a pour bornes du costé de la nouvelle Angleterre une Riviere qu'ils appellent la Riviere Fresche qui sert de borne entre eux et les Anglois, neantmoins les Anglois s'approchent fort deux aymans mieux avoir des terres chez les Hollandois qui ne leur demandent rien que de dependre des Millords Anglois qui exigent des redevances et qui veullent trencher des absolus, de l'autre costé du Sud vers la virginie elle a pour limites la Riviere qu'ils appellent du Zud dans laquelle il y a aussy une habitation de Hollandois, mais a l'entrée les Suedois y en ont une excellent bien munie de canon et de gens, on croit que ce sont marchands d'Amsterdam qui entretiennent ces Suedois fasches de ce que la Compag.e des Indes occidentales a elle seule tire le.

commerce de ces contrées, c'est vers cette Riuiere qu'on a trouué a ce que l'on dit vne mine d'or.
Voyez dans le liure du S.r De Laet D'Anuers la table et le discours de la nouuelle Belgie comme il l'appelle quelquefois ou la mippemonde. Noua Anglia Noua Belgium et Virginia

Il y a bien 50 ans que les Hollandois vont en ces quartiers l'an 1615 le fort fut commencé depuis enuiron 20 ans on a commencé a l'habituer, et maintenant il y deja quelque petit commerce de la virginie et de la Nouuelle Angleterre

Les premiers venus y ont trouué des terres toutes propres desserrées autrefois par les sauuages qui y faisoient leurs champs, ceux qui sont venus depuis ont defriché dans les bois qui sont pr l'ordinaire de chesnes les terres sont bonnes, la chasse des cerfs vers l'automne abondante il y a quelques logis bastys de pierre ils font la chaux auec des coquilles d'huistres dont il y a de grans monceaux faits autrefois p les sauuages qui viuent en partie de cette pesche.

Le climat y est fort douce comme estant a 40, deux tiers il y a force fruits d'Europe comme pommes poires cerises, j'y arriué en octobre et j'y trouué encore quantité de Pesches

Mo

Joignirent a ces derniers contre les autres, mais 4 ayans
été pris et bruslés la paix se fit. Depuis quelques
nations proche de la mer ayans tué quelques Hollandois de
la plus éloignée habitation les Hollandois tuerent 150
sauvages tant hommes que femmes que petits enfans, Eux
ayants tué a diverses reprises 40 Hollandois bruslé
beaucoup de maisons et faict un dommage estimé dès le
temps que i'estois la de 200000 ₶ deux cens mille livres
on leva des troupes en la Nouvelle Angleterre, ~~au~~
Commencent donc de l'hyver les herbes etant abbatües et
quelques neiges etants sur terre on leur donna la chasse
de six cens hommes y en ayant toujours deux cens en
course et se relayant continuellement les uns les autres
de sorte qu'enfermes dans une grande Isle et ne pouvants
s'enfuyr lestement a cause des femmes et des enfans il y en
eut iusques a seize cens de tués compris les femmes et
enfans ce qui obligea le reste des sauvages a faire la
paix qui continue encor cela arriva en ~~1643~~
1643 et 1644.

Des 3 Rivieres en la
Nouvelle France 3 Aoust
1646

Nouum Belgium.

1644

a pr W. Joynes

NOVUM BELGIUM.

1644.

LA Nouvelle Hollande que les Hollandois appellent en Latin Novum Belgium ; en leur langue Nieuw Nederland, c'eſt a dire Noveaux Pays-bas eſt ſituée entre la Virginie et la Nouvelle Angleterre. L'entrée de la riviere que quelques uns appellent la Riviere Naſſau ou la grande Riviere du Nord pour la difference d'une autre qu'ils appellent du Zud, quelques cartes ce me ſemble que j'ay vû nouvellem^t, Riviere Maurice eſt a 40 deg. 30 min. Son

canal eſt profond et capable des plus gros navires, qui montent a Manhattes Iſle qui a 7 lieues de circuit, ou eſt un fort qui devoit ſervir de commencem^t a une ville qui ſe devoit faire et que l'on devoit appeler Nouveau Amſterdam.

Ce fort qui eſt a la pointe de l'iſle, environ 5 ou 6 lieues de l'embouchure s'appelle le fort d'Amſterdam, il a 4 baſtions reguliers munis de pluſieurs pieces d'artillerie. Tous ces baſtions et les courtines n'eſtoient en l'an 1643 que de teraſſes qui la pluſpart etoient tout éboulées et par les quelles on entroit dans le fort de tous les endroits, il n'y avoit point de foſſez, il y avoit pour la garde dud^t fort et d'un autre qu'ils avoient faict plus loing contre les incurſions des Sauvages leurs ennemis 60 ſoldats, on

commençoit a revétir de pierre les portes et les baſtions. Dans ce fort il y avoit un temple baſty de pierre qui etoit aſſez capable---le logis du Gouverneur qu'ils appellent le Directeur Gñal baſty de brique aſſez gentiment, les magazins et logements des ſoldats.

Il peut bien y avoir en cette iſle de Manhate et aux environs 4 a cinq cens hommes de differentes ſectes et nations, le Directeur Gñal me diſoit qu'il y avoit de dix-huict ſortes de langues, ils ſont répandus de ça et de la riviere en haut et en bas ſelon que la beauté et la commodité des lieux a invité un chacun a ſe placer, quelques artiſans neantmoins qui travaillent de leur métier ſont rangez ſoubs le fort, touts les autres etants expoſez aux incurſions des Sauvages qui en l'an 1643

comme j'eſtois la avoient bien tué une quarantaine de Hollandois et bruſlé beaucoup de maiſons et granges pleines de bled.

La Riviere qui eſt fort droiturière et va reglement Nord et Sud eſt large pour le moins d'une lieüe devant le Fort. Les navires ſont a l'ancre en une baye qui faict l autre coſté de l'iſle et elles peuvent eſtre defendues du Fort.

Peu de temps devant que i'y arrivaſſe il y etoit venu 3 gros navires de 300 tonneaux pour charger du bled deux avoient eu leur charge, le 3e navoit pû etre charge a cauſe que les Sauvages avoient bruſlé vne partie des grains. Ces navires etoient partis des Indes Occidentales ou la Compagnie des Weſt-Indes entretient d'ordinaire dix-ſept vaiſſeaux de guerre.

Il n'y d'exercice de Religion que de la Calviniſte et les ordres portent de nadmettre autre perſonne que Calviniſtes, neantmoins cela ne ſe garde pas, y ayant dans cette habitation outre les Calviniſtes, Catholiques, Puritains d'Angleterre, Lutheriens, Anabaptiſtes qu'ils appellent Mniſtes, &c.

Quand quelqu'un vient de nouveau po^r habiter le pays on le monte de chevaux, vaches, &c., on luy donne des vivres, il rend tout cela quand il eſt accommodé et pour les terres au bout de dix ans il baille a la Compag^e de Weſt-indes la dixime des biens qu'il recueille.

Ce pays a pour bornes du coſté de la Nouvelle Angleterre vne Riviere qu'ils appellent la Riviere Freſche qui ſert de borne entre eux et les Anglois, neantmoins les An-

glais s'approchent fort deux, aymans mieux avoir des terres chez les Hollandois qui ne leur demandent rien que de dependre des Millords Anglois qui exigent des redevances et qui veullent trencher des absolus. Del'autre costé du Sud vers la Virginie, elle a pour limites la Riviere qu'ils appellent du Zud dans laquelle il y a aussi une habitation de Hollandois, mais a l'entrée les Suedois y en ont une extrem^t bien munie de canon et de gens. On croit que ce sont marchands d'Amsterdam qui entretrennent ces Suedois faschés de ce que la Compag^e des Indes occidentales a elle seule tou le commerce de ces contrées. C'est vers cette Rivière qu'on a trouvé a ce que l'on dit vne mine d'or.

Voyez dans le livre du Sr. De

Laet D'Anvers la table et le discours de la Nouvelle Belgie comme il l'appelle quelquefois ou la Mappemonde *Nova Anglia, Novū Belgium et Virginia.*

Il y a bien 50 ans que les Hollandois vont en ces quartiers. L'an 1615 le fort fut commencé. Depuis environ 20 ans on a commencé a l'habituer et maintenant il y dejà quelque petit commerce de la Virginie et de la Nouvelle Angleterre.

Les premiers venus y ont trouvé des terres toutes propres desertées autrefois par les sauvages qui y faisoient leurs champs. Ceux qui sont venus depuis ont defriché dans les bois qui sont po' l'ordinaire des chesnes, les terres sont bonnes. La chasse des cerfs vers l'automne abondante. Il y a quelques logis

baſtys de pierre; ils font la chaux avec des coquilles d'huiſtres dont il y a de grans monceaux faits autrefois p les ſauvages qui vivent en partie de cette peſche.

Le climat y eſt fort doux. Comme eſtant a 40, deux tiers il y a force fruits d'Europe comme pommes, poires, ceriſes. I'y arrivé en Octobre et i'y trouvé encore quantité de Peſches.

Montant le long de la Riviere juſques aux 43e degre vous trouvez la 2e habitaõn a la quelle le flux et reflux monte et ne paſſe pas plus avant: les navires de 100 et de ſix vingts y peuvent aborder.

Il y a deux choſes en cette habitation qui s'appelle Renſelaerſwick comme qui diroit l'habitaõn de Renſelaers, qui eſt un riche marchand d'Amſterdam. Premierem^{t}

un meſchant petit fort nommé le Fort d'Orenge baſty de pieux avec 4 ou 5 pieces de Breteuil et autant de pierriers que la Compag^e de Weſt-indes s'eſt reſervé et qu'elle entretient. Ce fort etoit autreffois dans une Iſle que faiét la Rivière, maintenant il eſt en terre ferme du coſté des Hiroquois un peu au deſſus de la d^te Iſle. Secondem^t une Colonie qu'y a envoyé ce Renſelaers qui en eſt le Patron. Cette colonie eſt compoſée d'environ cent perſonnes qui demeurent en 25 ou 30 maiſons baſties le long de la Riviere ſelon que chacun a trouvé la commodité. Dans la principale maiſon eſt logé celuy qui eſt de la part du Patron: le Miniſtre a la ſienne a part dans laquelle ſe fait le Preſche. Il y a auſſi comme un Baillif qu'ils appellent Senechal qui

a ſoin de la juſtice. Toutes leurs maiſons ne ſont que de planches et ſont couvertes de chaume. Il ny encor point de maſſonerie ſinon dans les cheminées.

Les bois portans beaucoup de gros pins, ils font de planches par le moyen de leurs moulins, qu'ils ont a cet effet.

Ils ont trouvé quelques terres toutes propres que les ſauvages avoient autreſfois preparées où ils ſement du bled et de l'avoine p' la biére et p' les chevaux dont ils ont grande quantité. Il y a peu de terres ppres pour eſtre labourées etans preſſez des coſtes qui ſont mauvaiſes terres: cela les oblige de ſeſloigner les uns des autres e' tiennent deja deux ou 3 lieües de pays.

La traitte eſt libre a tout le

monde, ce qui faict que les ſauvages ont toutes choſes a grand marché, un chacun des Hollandois allant au deſſus de ſon compagnon et ſe contentant pourveu qu'il puiſſe gangner quelque petite choſe.

Cette habitation n'eſt pas eloignée de plus de 20 lieues des Agniehronons, on y va ou par terre ou par eau la Riviere ſur la quelle ſont les Iroquois allant tomber en celle qui paſſe aux Hollandois, mais il y a beaucoup de baſſes rapides, et un ſault dune petite demie lieue ou il faut porter le canot.

Il y a pluſieurs nations entre les deux habitations des Hollandois éloignées l'une de lautre de 30 lieues d'Allemagne c'eſt a dire de 50 ou 60 lieues Francoiſes. Les Loups que les Iroquois appellent Agotſaganens ſont les plus proche

del'habitation Renſelaerſwick ou du fort d'Orange. Il y a deja quelques années que la guerre etant entre les Iroquois et les Loups les Hollandois ſe joignirent a ces derniers contre les autres, mais 4 ayant été pris et bruſlés la paix ſe fit. Depuis quelques nations proche de la mer ayans tué quelques Hollandois de la plus éloignée habitation, les Hollandois tuerent 150 ſauvages tant hões que femmes que petits enfans, eux ayants tué a diverſes repriſes 40 Hollandois, bruſlé beaucoup de maiſons et faiĉt un dommage eſtimé des le temps que i'eſtois la de 200,000[l] deux cens mille livres. On leva des troupes en la Nouvelle Angleterre : au commencem[t] donc de l'hyver les herbes etant abbattues et quelques neiges etants ſur terre on leur donna

la chaſſe de ſix cents hommes y en ayant toujours deux cens en courſe et ſe relayant continuellemt les vns les autres de ſorte qu'enfermés dans vne grand Iſle et ne pouvants s'enfuyr leſtemt a cauſe des femmes et des enfans, il y en eut juſques a ſeize cens de tués compris les femmes et enfans; ce qui obligea la reſte des ſauvages a faire la paix qui continue encor. Cela arriva en 1643 et 1644.

Des 3 Rivieres en la Nouvelle France, 3 Auguſti, 1646.

NOVA ANGLIA,
NOVVM BELGIVM
ET VIRGINIA
NOORD
ZUYD
WEST
Grand Lac
Lac des Yroquois
NIEUW NEDER LAND
NIEUW EN
Mahicans
Fort Orange
Noordt Rivier
Senneaus
Gacheos
Capitanesses
Minquaas
N. Amsterdam
Manhat
Sandt punt
Zuid Rivier
Eyer haven
C. May
C. Hinlopen
Massachusits
Plymouth
Block Eyland
Susquesahanough
Tockawoghs
R. Quiriough
Mannahoak
R. Patawomeke
Kuskarawaoks
Wighcocomoco
Accohanock
R. Pamaunke
Monacans
R. Powhatan
Smith Ile
C. Charles
C. Henry
VIRGINIA
Ramushonoq
Ohaunook
Weapemeoc
Moratuc
Chepanu
Secotan
Moquops
Dasamonquepeuc
L. Paquipp
Cotan
Pomeioc
Croatoan
Wokokon
Cunaruvoc
C. of Feare
Milliaria Germanica
10
20
30
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46
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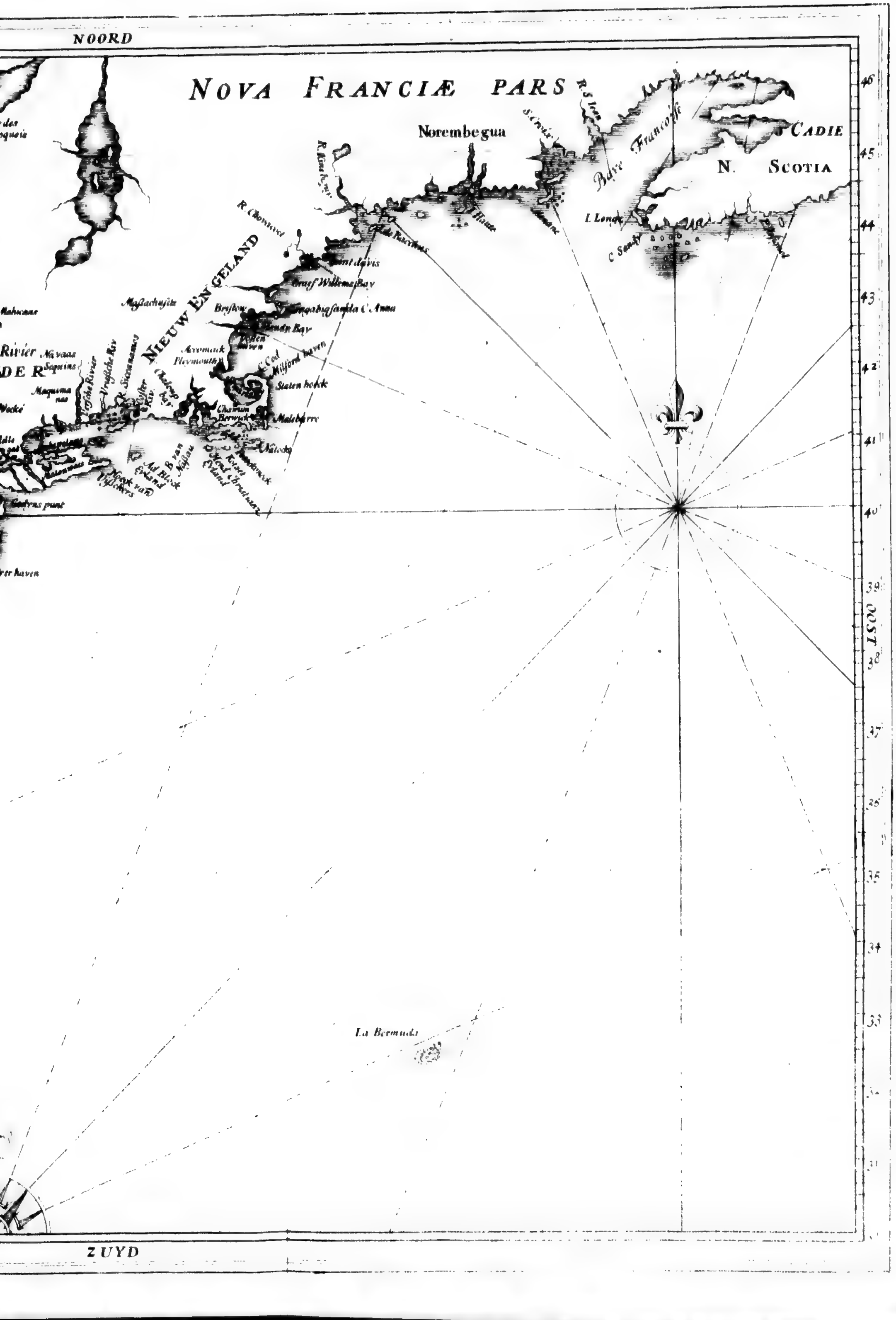
NOORD
NOVA FRANCIÆ PARS
Norembegua
CADIE
N. SCOTIA
Baye Françoise
I. Longe
C. Sandy
NIEUW EN GELAND
Maſſachuſits
Graef Willems Bay
Briſtou
Staten hoeck
Malebarre
C. Cod
Milford haven
Plevmouth
Rivier
Godyns punt
La Bermuda
OOST
46
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ZUYD

NOVA ANGLIA,
NOVVM BELGIVM
ET VIRGINIA
Grand Lac
CADIE
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NIEUW
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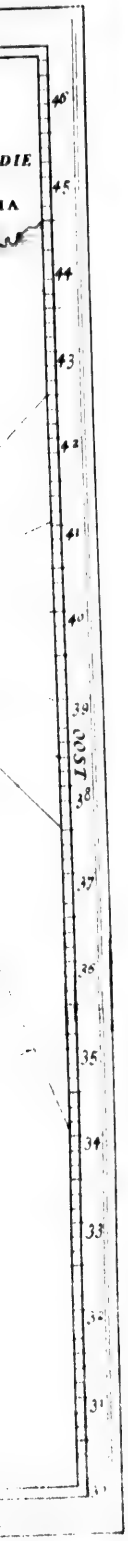
Milliaria Germanica



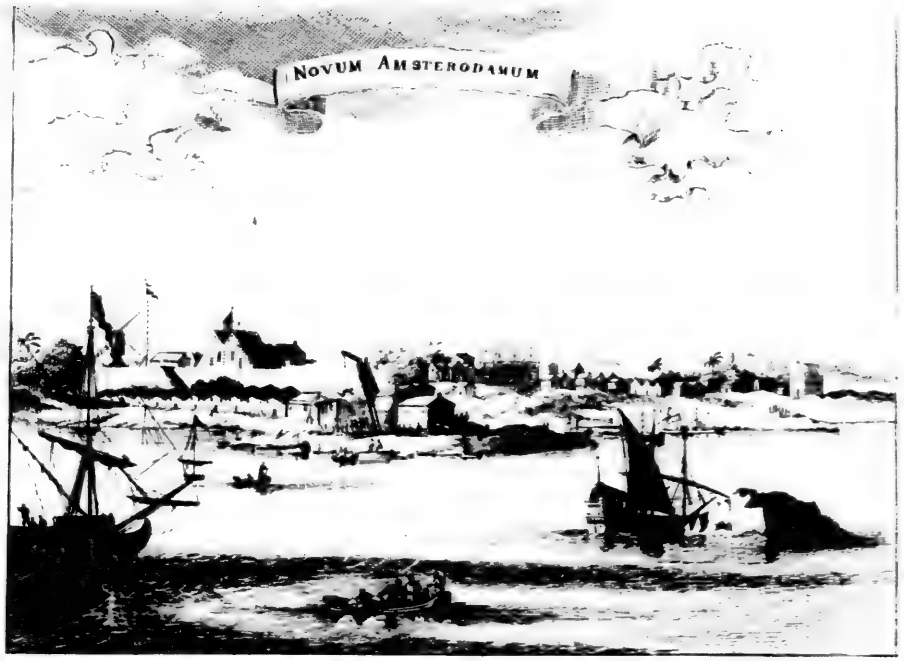
NOVUM BELGIUM.

1644.

NEW Holland, which the Dutch call in Latin *Novum Belgium*; in their own language, *Nieuw Nederland*, that is to say, New Low Countries is situated between Virginia and New England. The mouth of the river, which some people call Nassau River, or the Great North River, to distinguish it from another which they call the South River, and some maps that I have recently seen I think Maurice River, is at 40 deg. 30 min. Its channel is deep, fit

for the largeſt ſhips, which aſcend to Manhattes Iſland, which is ſeven leagues in circuit, and on which there is a fort to ſerve as the commencement of a town to be built here, and to be called New Amſterdam.

The fort, which is at the point of the Iſland, about five or ſix leagues from the mouth, is called Fort Amſterdam; it has four regular baſtions, mounted with ſeveral pieces of artillery. All theſe baſtions and the curtains were, in 1643, but earthworks, moſt of which had crumbled away, ſo that they entered the fort on all ſides. There were no ditches. For the garriſon of the ſaid fort, and of another which they had built ſtill further up againſt the incurſions of the Indians, their enemies, there were


NOVUM AMSTERODAMUM

ſixty ſoldiers. They were beginning to face the gates and baſtions with ſtone. Within the fort there was a ſtone church, which was quite large, the houſe of the Governor, whom they call Director General, quite neatly built of brick, the ſtorehouſes and barracks.

On this Iſland of Manhate, and in its environs, there may well be four or five hundred men of different ſects and nations: the Director General told me that there were men of eighteen kinds of languages; they are ſcattered here and there on the river, above and below, as the beauty and convenience of the ſpot invited each to ſettle: ſome mechanics, however, who ply their trade, are ranged under the fort; all the others being expoſed to the incurſions of the

Indians, who, in the year 1643, while I was there, had actually killed ſome two ſcore Hollanders, and burnt many houſes and barns full of wheat.

The river, which is very ſtraight, and runs due north and ſouth, is at leaſt a league broad before the fort. The ſhips lie at anchor in a bay which forms the other ſide of the iſland, and they can be defended from the fort.

Shortly before I arrived there, three large ſhips of 300 tons each had come to load wheat; two had got their cargo, the third could not be loaded, becauſe the ſavages had burnt a part of their grain. Theſe ſhips had come from the Weſt Indies, where the Weſt India Company uſually maintains ſeventeen ſhips of war.

There is no religious exercise except the Calvinist, and orders are to admit none but Calvinists, however this is not observed; there being in the Colony besides the Calvinists, Catholics, English Puritans, Lutherans, Anabaptists, whom they call Mnistes, &c., &c.

When any one first comes to settle in the country, they lend him horses, cows, &c.; they give him provisions, all which he returns as soon as he is at ease; and as to the land, after ten years he pays to the West India Company the tenth of the produce which he raises.

This country is bounded on the New England side by a river which they call the Fresche river, which serves as a boundary between them and the English. Nevertheless, the English come very near to them,

choofing to hold lands under the Hollanders, who afk nothing of them, rather than depend on Englifh Lords, who exact rents, and would fain be abfolute. On the other fide, fouthward, towards Virginia, it has for its limits the river which they call the South river, on which there is alfo a Dutch fettlement, but the Swedes have one at its mouth extremely well fupplied with cannon and men. It is believed that thefe Swedes are maintained by fome Amfterdam merchants, incenfed that the Weft India Company has to itfelf alone all the commerce of thefe parts. It is towards this river that a gold mine has, from what they fay, been found.

See in the work of the Sieur de Laet of Antwerp, the table and account of New Belgium, as he

ſometimes calls it, or the map: *Nova Anglia, Novum Belgium et Virginia.*

It is about fifty years ſince the Hollanders came to theſe parts. The fort was begun in the year 1615. About twenty years ſince, they began to ſettle here, and now there is already ſome little commerce with Virginia and New England.

The firſt comers found lands quite fit for uſe, formerly cleared by the ſavages, who had fields there. Thoſe who came later have cleared in the woods, which are moſtly oak. The ſoil is good. Deer hunting is abundant in the fall. There are ſome houſes built of ſtone: lime they make of oyſter ſhells, of which there are great heaps, made formerly by the ſavages, who ſubſiſt in part by that fiſhery.

The climate is very mild. Lying at $40\frac{20}{3}$ there are many European fruits, as apples, pears, cherries. I reached there in October, and found even then a quantity of peaches.

Afcending the river to the 43d degree, you meet the fecond Dutch fettlement, which the tide reaches but does not pafs. Ships of a hundred and fix fcore tons can come up to it.

There are two things in this fettlement (which is called Renfelaerfwick, as if to fay, fettlement of Renfelaers, who is a rich Amfterdam merchant)---1ſt, a miferable little fort called Fort Orange, built of logs, with four or five pieces of Breteuil cannon, and as many fwivels. This has been referved, and is maintained by the

Weſt India Company. This fort was formerly on an iſland which the river makes; it is now on the main land, towards the Hiroquois, a little above the ſaid iſland. Secondly, a colony ſent here by this Renſelaers, who is the patroon. This colony is compoſed of about a hundred perſons who reſide in ſome twenty-five or thirty houſes built along the river, as each found convenient. In the principal houſe lives the patroon's agent; the Miniſter has his apart, in which ſervice is performed. There is alſo a kind of Bailiff here, whom they call the Seneſchal, who adminiſters juſtice. Their houſes are all merely of boards and thatched. There is as yet no maſon work except in the chimneys. The foreſts furniſhing many large pines, they

make boards by means of their m[illegible] which they have for the purp[illegible]

They found ſome lands all ready, which the ſavages had formerly prepared, and in which they ſow wheat and oats for beer, and for their horſes, of which they have great numbers. There is little land fit to be cultivated, being hemmed in by hills, which are poor ſoil. This obliges them to ſeparate from each other, and they already occupy two or three leagues of country.

Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, and being ſatiſfied provided he can gain ſome little profit.

This ſettlement is not more than twenty leagues from the Agnieh-

ronons. They go there by land or water, the river on which the Iroquois lie, falling into that which paſſes to the Dutch, but there are many low rapids, and a fall of a ſhort half league, where the canoe muſt be carried.

There are many nations between the two Dutch ſettlements, which are about thirty German leagues apart, that is, about fifty or ſixty French leagues. The Loups, whom the Iroquois call Agotſaganens, are the neareſt to Renſelaerſwick and Fort Orange. War breaking out ſome years ago between the Iroquois and the Loups, the Dutch joined the latter againſt the others; but four having been taken and burnt, peace was made. Since then ſome nations near the ſea have killed ſome Hol-

landers of the most diſtant ſettlement; the Hollanders killed one hundred and fifty Indians, men, women and little children. They having, at different intervals, killed forty Hollanders, burnt many houſes, and done a damage, eſtimated at the time that I was there at 200,000 liv. (two hundred thouſand livres,) they raiſed troops in New England. Accordingly, in the beginning of winter, the graſs being trampled down and ſome ſnow on the ground, they gave them chaſe with ſix hundred men, keeping two hundred always on the move and conſtantly relieving one another; ſo that the Indians, ſhut up in a large iſland, and unable to flee eaſily, on account of their women and children, were killed to the number of ſixteen hundred,

including women and children. This obliged the reſt of the Indians to make peace, which ſtill continues. This occurred in 1643 and 1644.

Three Rivers in New France,
Auguſt 3d, 1646.

NOTES.

New Netherland p. 23.

NIEUW Netherland was firſt given as the name of the colony in the trading charter granted by the States General, October 11, 1614, to the United New Netherland Company.

Naſſau River, Great North River, Mauritius River p. 23.

Of the three names here given, the ſecond in part, at leaſt, remains to this day as a local name, although the official deſignation is, with ſingular juſtice, that of its firſt explorer, Hudſon. The name Naſſau applied to this river, to Narraganſett Bay and to Long Iſland, is preſerved only in a narrow ſtreet in the city of New York. The name Mauritius or Maurice was given as early as

1611 in honor of Prince Maurice of Naſſau. It alſo bore the name of Manhattan River and Great River of the Mountains (Rio de Montaigne, which, for ſome reaſon, has been accuſed of being Spaniſh). The name Cohotatea has been given as the Iroquois appellation, but there ſeems to be no foundation for it. The Mohawks and the Weſtern Cantons and even the kindred Hurons called Albany Skanetati, "Beyond the pines," and applied the ſame name to the river. Bruyas in the 17th, Potier in the 18th and Morgan in the 19th century form a catena of proof. Father Jogues in his laſt journal gave Oïogué as the Mohawk name of the upper Hudſon. Shatemuc is popular as the Mohegan name, but the authority is of the vagueſt deſcription.

South River p. 24.

The Delaware, ſo called from Lord De la Warre, Governor of Virginia.

Manhattan Iſland p. 24.

The iſland is thirteen miles long and from a quarter of a mile to two miles wide. Geologically it is a rock of gneiſs and granite, with ſome ſerpentine and limeſtone, and an alluvial depoſit. Commercially it was valued

in 1626 at 60 guilders or $24, and in 1860 at $398,533,619.

The name Manhattan is, as De Laet affirms, derived "from the ſavage nation that dwelt at the mouth" of the North River. We do not know the name given by the neighboring Indians to the iſland and the Dutch ſettlement on it.

The Senecas call it Ganono: and the Hurons, a century ſince, ſtyled it A,anond8.

Fort Amſterdam p. 24.

This fort was ſtaked out in 1626 by Kryn Fredericyke, the engineer, and was to have been of ſolid ſtone; but was completed in 1628 with a mere facing of ſtone, and the work ſo badly done that it was in ruin in 1633. The labor was performed in no ſmall degree by the negro ſlaves of the Weſt India Company, and coſt 4172 guilders. Dr. O'Callaghan eſtimates its ſize at three hundred feet by two hundred and fifty. It ſtood, we may ſtate for thoſe who know only the modern city, in the block facing the Bowling Green, between State ſtreet and Whitehall; the battery and the portion of the city weſt of the eaſterly ſide of Greenwich being then below high water mark.

The Stone Church in the Fort. p 25.

The firſt place uſed for religious worſhip was a loft over a horſe mill erected in 1626 on the arrival of Dominie Jonas Michaelius; but in 1633 a barnlike ſtructure was erected on Broad ſtreet, between what are now Bridge and Pearl ſtreets. This ſoon fell to decay, but in 1642 the energetic De Vries remonſtrated with Kieft on the diſgrace of their having ſo mean a church, and a ſubſcription was taken up. Againſt the wiſhes of the people Kieft erected this church within the fort, of which it took up fully one-fourth. It was built by John and Richard Ogden of Stamford, for 2500 guilders, and was 72 feet long by 50 wide. and 16 feet high. It was ſhingled with oak. A ſtone ſlab bore the inſcription "Ao. Do. MDCXLII. W. Kieft, Dr. Gn. Heeft de Gemeenten deſe Temple doen Bouwen." Lateſt relic perhaps of the buildings that Jogues gazed upon, this ſlab was preſerved till our day, periſhing in the Garden St. Church in the great fire of December, 1835. The original church itſelf was deſtroyed by fire in 1741. It is apparently pretty well ſhown with its double roof on the view of the city in Montanus.

Directors General p. 25.

The Director General, whose humanity to Father Jogues is one of the few points in his favor, which history record, was William Kieft. The Directors General during the period of Dutch rule were

1 Cornelius Jacobsen May, 1624.
2 William Verhulst, 1625.
3 Peter Minuit, of Wesel, 1626-1632.
4 Walter Van Twiller, of Nieuwkirke, 1633-1637.
5 William Kieft, of Amsterdam, 1638-1647.
6 Peter Stuyvesant, of Friesland, 1647-1664.

Variety of Languages p. 25.

New York thus early assumed that cosmopolitan character which it has since preserved and which gives it fewer local peculiarities than any other American city. The Dutch at that time employed men of all nations and sought employment in all. One of the first Directors General was a German, who afterwards led the Swedes to the Delaware; an Englishman discovered the country for the Dutch, and an old Dutch official first led the English up the North River. Dutchmen

commanded the Salée rovers that ravaged Dutch ſhipping, and the ſon of one of theſe pirates commemorated his anceſtral renown by aſſuming the name of Van Salée, though ſome modern writers have tried to improve his ſtanding by introducing him as a reſpectable French Huguenot. Yet, even with this variety, the exiſtence of eighteen different languages in a community of four or five hundred ſeems almoſt too great for belief. It may, however, be true, as from the marriage records of the Dutch Church and other monuments of the time, we know of the actual reſidence here of Dutch, French, Engliſh, Iriſh, Scotch, Swede, Dane, Norwegian, Germans from all the Free Cities and many of the States, Pole, Portugueſe, Italian, Moor and Angolian, beſides natives of New England and New Netherland. The firſt native of the colony was married in 1640.

Ships Loaded with Grain p. 26.

The two veſſels here mentioned were for Curaçoa, and the people after, in vain, urging Kieft to reland the cargoes, beheld their departure in perfect deſpair, as the Indians were deſtroying all before them.

The Weſt India Company, p 26.

The firſt company connected with New Netherland was the United New Netherland Company, to which the States General, in October, 1614, granted a trading monopoly for four years, and the members of which actually remained in poſſeſſion of it for three years after. Meanwhile, the ſucceſs of the Dutch Eaſt India Company, under which Hudſon had failed in 1609, induced Uſſelincx to project a Weſt India Company. The ſcheme lingered, however, for ſome years, and it was not till June, 3, 1621, that the States General finally organized it. The Weſt India Company thus created was governed by five chambers of managers at Amſterdam, Zealand, Maeze, North Holland and Frieſland, but for general purpoſes a body of nineteen perſons, one appointed by the States General the reſt delegates from the chambers, managed the concerns of the Company. They had for twenty-four years an excluſive right of trading in Africa, from the Tropic of Cancer to the Cape of Good Hope, and in America, from New Foundland, on the Atlantic, around to the Straits of Anian on the Pacific.

The flag of the Weſt India Company, which was a tricolor, orange, white and blue

in horizontal ſtripes, with the letters G. W. C. on the white, was probably the firſt raiſed in the colony; Hudſon ſailed under a ſimilar flag with G. O. C., and the flag ſeen in our waters prior to 1624, was probably the ſimple tricolor.

De Laet in 1644 publiſhed a hiſtory of the Company and its operations to the year 1636. New Netherland was, however, then too unimportant for it to occupy much ſpace in the work. A ſtatement of the imports and exports is the moſt important item. Unfortunately for our hiſtorical purpoſes the papers of the Weſt India Company were but a few years ſince ſold as waſte paper.

Religion p. 27.

Toleration was not a faſhion of the time. The Freedoms and Exemptions of 1640 declare: "And no other religion ſhall be publicly admitted in New-Netherland except the Reformed as it is at preſent preached and practiced by public authority in the United Netherlands."

Conditions of Settlement p. 27.

The conditions of ſettlement will be found at length in the N. Y. Colonial Documents, vol. I, p. 114, and later terms in O'Callaghan's New Netherland, I, 206.

Freſche River p. 27.

This is the Connecticut explored by Block to the head of navigation in 1614.

New-Sweden p. 28.

This Swediſh colony was founded in April, 1638, by Minuit, Chriſtina being Queen of Sweden and her name being affixed to the fort erected. Uſſelincx, the projector of the Dutch Weſt India Company, planned this colony.

Gold.

Father Jogues may have heard in Canada of a reported diſcovery of gold towards the Raritan about this time. The belief in the exiſtence of gold mines here was kept up for ſeveral years, and Steendam in his poetical praiſe of New Netherland gives quickſilver as well as gold.

De Laet p. 28.

The account of De Laet, as it appears in different editions, will be found in the collections of the N. Y. Hiſtorical Society, II, i. The map is here given.

Time of Settlement of New York p. 29.

The period of fifty years would carry it back to 1596. Some veſſels of a Dutch Greenland Company are ſaid to have been the firſt viſiters, however, in 1598. Hudſon ſailed from the Texel April 6, 1609, and anchored the Half Moon in latitude 40° 30′, inſide of Sandy Hook in the waters of the Great North River of New Netherland on the 4th of September. The firſt traders, of whom we have any knowledge, came in 1610, and trading forts were erected in 1613, Hendrick Corſtiaenſen being the father of the colony. He came out the next year with May and Block, who both more fortunate then he, have left monuments in the names of natural features of the coaſt. The firſt actual ſettlement dates from 1626, twenty years before Jogues wrote.

Shell Lime p. 29.

All the early accounts ſpeak of the immenſe accumulation of oyſter and clam ſhells and their uſe for lime.

European Fruits and Cattle p. 30.

European fruit, grain and cattle were introduced at early dates. Chriſtiaenſen in

1613 introduced goats and rabbits, which were poiſoned by noxious plants; but Peter Everſten Hulſt in 1625 brought over ſtallions, mares, bulls, cows, ſwine and ſheep. Cherries and peaches were introduced only about 1639.

Renſſelaerſwick p. 30.

Kilian Van Renſſelaer, the patroon, was a pearl merchant in Amſterdam and a director in the Weſt India Company. His firſt deeds from the Indian chiefs, under the Freedoms and Exemptions of June 7, 1629, were ratified in 1630, and theſe with another purchaſe made in 1637 gave him a tract twenty-four miles by forty-eight miles. He died in 1646.

Fort Orange p. 30.

The fort on Caſtle Iſland, afterwards called Van Renſſelaer's Iſland, was a ſtockade, fifty feet ſquare, encircled by a moat 18 feet wide and was defended by 2 cannon and 11 ſwivels. It was built in 1614, and ſtood oppoſite Mount Hope. Fort Orange was built in 1624, where Phœnix Hotel now ſtands.

Minister p. 31.

The minister of Albany was Dominie John Megapolensis, author of a treatise on the Mohawks, and to be gratefully remembered for his kindness to a fellow clergyman. He came to this country in 1642, and the first church was built in 1643 near Church street. It was a rude structure, 19 feet by 34, and from what is here said, in part a dwelling.

Senéchal p. 31.

If this means as is likely the *Schout-fiscaal*, he was not judge administering but prosecutor demanding justice.

Free Trade p. 32.

Trade was free from 1639. The extent of the trade may be seen by a list in De Laet's History of the West India Company. From 1624 to 1635 the Dutch West India Company received from New Netherland 80,182 beaver and 9447 otter and other skins, the whole valued at 705,117 guilders.

Agnienronons p. 32.

These were the Mohawks; The name they

gave themſelves was Kajingehage or Ganniegueéhage or Agnieguéronon, the termination hage or ronon meaning people. The name of the tribe was Ganniagwari, meaning She Bear, which the neighboring tribes of Algonquin tongue tranſlated to Maqua, the ſource of our word Mohawk. The Mohawks, with the Oneidas (Onneiout), Onondagas (Onontagué), Cayugas (Goiogouen) and Senecas (Tſonnontouan), formed a league called in the Mohawk language Hotinnonchiendi, in the Seneca Hodenoſaunee, and meaning "They form a cabin." They were called the Five Nations and ſubſequently Six Nations and for more than a century held the balance of power between French on the North and the Dutch and Engliſh on the South.

Loups, Agotſaganen p. 33.

Theſe were the Mohegans. The term Agotſaganen was applied to other tribes of the ſame Algonquin family. The tribes on the North River were chiefly the Manhattans, the Sankikans, Hackenſacks, Tappans, Wechquæſkecks, Pachami, Wappingers, Waronawankongs and Eſopus Indians, all of the Algonquin family. Attempts have been made to conſtruct a ſuppoſed great

Delaware Confederacy, reaching from the upper Hudſon to the Potomac, but this ſtory is quite recent and its growth is curious. The petty tribe of Delawares, with whom the Dutch ſeem to have had no extended relations, were enemies of the Minquas. By confounding the Minquas who lived on the lower Suſquehanna with the Mohawks, the Delawares were made to extend to the river of the latter tribe. A ſhort vocabulary of the Sankekan has been preſerved; of the river Indians proper we have no remains.

War between Dutch and Mohawks p. 33.

This only colliſion between the Dutch and Mohawks occurred in 1626, when Daniel Van Krieckbeeck, Deputy Commiſſary at Fort Orange, and three of his men were killed. A bad feeling ſeems to have been cauſed by the viſit of an Engliſh veſſel.

The Indian War of 1643 *p.* 33.

This war occupies an important place in Colonial Hiſtory, and the reader may follow it in O'Callaghan's New Netherland and Brodhead's New York. A verbal ſtatement of Father Jogues, taken down in writing by Father James Buteux contains the following:

"During the ſtay that he made there (New Amſterdam), an Iriſh Catholic arrived, who came from Virginia, who went to confeſſion to the father. He told him that there were ſome of our fathers in Virginia, and that one of them going into the woods with the Indians, had been killed there by the enemies of the Indians, whom he accompanied;* and moreover that the Engliſh were in Virginia to the number of 12,000, and that there would be much more if the country were healthier. That the ſoil is fertile, and produces all ſorts of fruit, grain, and vegetables. The father ſaw alſo many Engliſh from New England, which is between the Iroquois and Abnaquiois, who told him that there are more than 200,000 ſouls in that New England; that commerce is eſtabliſhed there; that they manure the ground with codfiſh, which they allow to rot, and reduce into manure.†

"There can be no doubt, from what he ſays, but that this country is far more beautiful and temperate than theſe. There were peaches on the trees ſtill on the 4th of November, at which time the governor notified the father to hold himſelf in readi-

* Probably only a rumor. There is no evidence of the death of any of the Jeſuits in Maryland.

† This is a very early alluſion to the uſe of moſſbunkers and other fiſh as manure.

neſs to ſail in a bark, which he was diſpatching to Holland, to give information of the ſtate of the country; how the Indians, againſt whom they were at war, were ruining every thing, burning the corn, barns, houſes, ſtocks, and had already killed more than forty perſons. The cauſe of the war aroſe from an Indian, whom they intoxicated. As he had a bow in his hand, he fired at a Dutchman upon a ladder, and killed him;* the ſoldiers and ſettlers, incenſed at this murder, wiſhed to take revenge. A convenient opportunity offered, but a moſt unreaſonable one. A band of Indians, of this nation, flying from their Indian enemies of another nation, came and took refuge on a ſmall iſland † near the Dutch. The ſoldiers and others knew it, and went to the captain to aſk leave. He, better adviſed, answered that they muſt wait, and that this would be to involve him in an open war, which would cauſe the death of many Dutch; that it would be more expedient to ſummon the chiefs, and act according to the cuſtom of the country, which was to demand preſents as a ſatiſfaction, or the ſurrender of the murderer. This advice was not followed.

* Garrett Janſen Van Vooſt.

† Hoboken and the part around it was conſidered an iſland. The fugitive were chiefly Weckquaeſgecks from Weſtcheſter fleeing before the Mohawks.

On the contrary, a ſoldier* was hardy enough to tell the governor that he was an accomplice in the death of the one who had been killed, and went ſo far as to preſent his piſtol and tried to fire; it miſſed fire, but the governor did not miſs him, for at the ſame time he ordered one of his men to ſhoot him through the head, which was done.

"Then the governor, fearing a ſedition, told the others to do as they pleaſed, but that for his part he cleared himſelf of it, if trouble aroſe. This word was no ſooner ſaid than ſixty ſoldiers go to that iſland,† maſſacre the Indians, who expected nothing, killed as many as eighty; ſome took flight, and on their flight ſet fire wherever they paſſed, ſo that the poor coloniſts who knew nothing of all this tragedy, ſaw their houſes burnt without knowing the cauſe."

Troops from New England p. 34.

Connecticut declined to aid the Dutch, but a number of Engliſh, commanded by the celebrated John Underhill, gave effectual aid in this Indian war.

* This was the attempt of Maryn Adriaenſen to kill Kieft. The perſon that was however only one of his adherents.

† The maſſacre at Pavonia.

Je ne suis ny Blois ny Montfort,
Je suis serviteur de Madame Marie.
Vive Marie!